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THE PATH.

A MAGAZINE DEVOTED

TO

THE BROTHERHOOD OF HUMANITY, THEOSOPHY IN AMERICA, AND THE STUDY OF OCCULT SCIENCE, PHILOSOPHY, AND ARYAN LITERATURE.

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THE PATH.

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ΑΩ

There is this city of Brahman—the body—and in it the palace, the small lotus of the heart, and in it that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of the Self, here in the world, and whatever has been or will be, all that is contained within it.—*Chandogya-Upanishad.*

The Kingdom of Heaven is within you.—*Jesus of Nazareth.*

THE PATH.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

THE SECOND YEAR.

The first number of this magazine naturally appealed to the future, to show whether there was any need for its existence, any field ripe already unto the harvest. The beginning of the second volume may be claimed to mark the turning point of THE PATH, in its upward spiral from the regions of experiment, to the plane of assured and growing success; and while the Editor tenders his hearty thanks to the friends who have loyally served it with pen and purse, he deems it proper to express his conviction

that a mighty, if unseen power, has been behind it from the first, and will continue to aid it. In no other way can its phenomenal success be accounted for. Starting without money or regular contributors, treating of matters not widely known, and too little understood; entering a field entirely new, and appealing, as was feared, to a comparatively small class, it has steadily grown in favor from the very first number; none of the ordinary means of pushing it into notice have been resorted to, and not ten dollars spent in advertising; yet new names are added to its list almost daily, and of the hundreds of its old subscribers only three have withdrawn. In this country its regular circulation extends from Sandy Hook to the Golden Gate, and from the Green Mountains to the Crescent City; it reaches through England, France, Germany, Italy and Russia; it is read alike beneath the North Star in Sweden, and under the Southern Cross in New Zealand; it is a welcome guest on the immemorial shores of India, and has received the cordial approval of the heads of the Theosophical Society in Adyar. It would be impossible not to feel gratification at such results, even were it an ordinary money-making enterprise: how much more when it is remembered that it is devoted, not to any selfish end, but to the spread of that idea of universal Brotherhood which aims to benefit all, from highest to lowest.

The Path will continue its policy of independent devotion to the Cause of Theosophy, without professing to be the organ either of the Society or of any Branch; it is loyal to the great Founders of the Society, but does not concern itself with dissensions or differences of individual opinion. The work it has on hand, and the end it keeps in view, are too absorbing, and too lofty, to leave it the time or inclination to take part in side issues; yet its columns are open to all Theosophists who may desire to express their views on matters of real importance to the cause in which all should be interested. New features will be added, as the need seems to arise; the first will probably be a department devoted to answers to correspondents. A large and constantly increasing number of letters of inquiry are received, and the present editorial staff finds it impossible to answer each separately; besides which, many of them naturally relate to the same or similar matters. By thus printing general replies, not only will the inquirers be answered, but others may have their unspoken questions replied to, or a similar line of thought will be suggested, or other views be elicited, to the mutual advantage of writers and readers.

In this joyous season of returning Spring, The Path wishes all its readers a "Happy New Year," in the fullest and best sense of the term—a progress in the knowledge of the great and vital truths of Theosophy, a truer realization of The Self, a profounder conviction of Universal Brotherhood.

HERALDS FROM THE UNSEEN.

(*Concluded.*)

"Yet mark it well, man cannot compel the God. The self cannot be gained by the Veda, nor by the understanding, nor by much learning. He whom the Self chooses, by him alone the Self can be gained. The Self chooses him as His own."[1] How then would you attract the Shining One? You must first strive to raise your own vibrations. Tension does this, the tension of lofty thought, benevolent feelings, the living spirit of holy books, communion with high minds, any and every elevating practice, the mind fixed on the True. And look you, this is no matter where you may dissect from the outset; you must have Faith. If you institute the conditions, the event follows; such is the economy of the occult world. What is Faith but the institution of conditions? "He cannot be reached by speech, by mind or by the eye: He cannot be apprehended except by him who says, '*He is.*'" You must bear some relation to Spirit, or its eterne vibrations cannot raise you. Knowledge attained, you will find it submitting triumphantly to every test. Calm is the essence of Faith because a similitude of vibration with Truth (in its living record) is only possible when you are no longer at the mercy of astral currents. Then "regard most earnestly your own heart."[2] The soul is there; all may feel its heat, some hear its musical tones as it expands. Sink your thoughts down to that heat: the Spirit (Buddhi) enters by the head and your final object is to bind heart and head together in an abiding consciousness of Unity. The Bhagavad-Gita tells us plainly that when the mind roams man "should subdue it, bring it back, and place it within his own breast;" not, as you see, in the brain. Now by "mind" the intellect is not meant, but manas, the collective thoughts and desires upon which Reason, (or Buddhi) may act as guide or control. You will find that you can think from the heart, just as all strong emotions,—such as fear, love, suspense,—take their rise in the heart and spread wave-like over the chest, and have no similarity to the flash of an idea in the brain. In the ordinary man the brain is only the focus for the thoughts streaming in through the solar plexus and many are lost, just as millions of seeds in nature are lost. So the Upanishad echoes the warning:—"The mind must be restrained in the heart till it comes to an end;—that is knowledge, that is liberty; all the rest are extensions of the ties." When we are able to think from the centre we shall realise what is now difficult to believe—that our present intellection is not the highest avenue of knowledge.

1 Vedanta.

2 *Light on the Path.*

"When a man is delivered from his mind, that is the highest point."[1] We sink our thoughts then into the flowing Light as men sink nets into the sea —withdrawn, they are full to breaking.

A distinguished confrere, speaking of this subject in the October *Theosophist*, says that the right "Word" must be known, when we may sink it down to the heart where it becomes a living power: he adds that *Om* is used for this purpose in India and *Jao* in Europe. These are good words as we all know, and represent high vibrations. The Upanishad says plainly:—"Om is the sound-endowed body of him:" and again: "The syllable Om is what is called the Word and its end is the silent, the soundless, fearless, * * * immovable, certain Brahman. We are told by the authors of Man that "in incantations, sound is so modulated as to produce the same state of the body as that which invariably accompanies the generation of any desired psychic or spiritual force." Nor is it difficult to find the rationale of this use of sound when we consider that there exists in the Akasa a latent and eternal power called Yajna, which is supposed to form a bridge between mortals and spirits, or gods, like the ladder in Jacob's dream. "Isis" states that it can be called into play by the lost Word receiving impulse through will-power. This sound is the Vach, or dormant "Word" of the sacred Mantras, evoked by those who know their proper intonation. Krishna says that as Adhiyajna (Lord of Yajna) he is present in this body. Reflect deeply on this. He who can fret the sensitive akasic chords with heart-compelling tones may see this stupendous electric force burst outward from its hidden lair and rend for him the veil of Isis. So indeed he mounts to the Gods.

When Hartmann adds, however, that attempts to carry on this practice without first obtaining a "Word" just suited to our condition from an Adept are dangerous, he tends to frighten away those who would try to find the "Lord of all worlds" for themselves, as if an Adept were needed when "Ishwar resideth in the breast of every mortal being."[2] An Adept can impart an impulse, stimulate our vibrations momentarily; he cannot strain his powers to raise us to an artificial status and hold us there. Knowledge is Being; you *cannot* know more than you are. You have within you the eternal motor,—Thought. Apply it through the universal vehicle,—Will. I do not say that such external impetus as Adepts can give is not a great advantage, *provided it is in your Karma*. Otherwise it is useless except to teach you a lesson through premature failure, and The Brothers, foreseeing the end, will if left to Themselves deal more wisely with the man of desires than he with himself. Anyone may follow Krishna's behest and "raise himself by himself." Students should give serious attention to the point

1 Upanishad.
2 Bhavagad-Gita.

that mere automatic processes have as such no place in the higher science of the Wisdom-Religion. Astral perception confuses and retards; it is but a period of synchronous vibration with that sphere; "ye cannot *serve* two masters," though all service ended you may become astral serpent and spiritual dove in one. Yogees in India who pronounce Om for years with fixed thought often make no apparent progress; its full application is beyond their ken; it would seem beyond Hartmann's also. For the article in question somewhat belittles the practice of Charity, Devotion and the like, whereas all precedure comes to naught in the final test, (and I consider nothing short of that,) if these sacred principles do not constitute the integral make up of the heart. "Though I speak with the tongues of men and angels and have not charity, I am become as sounding brass." I repeat, men have fallen into a way of considering such injunctions as mere adornment, whereas they are structural necessities, truths as demonstrable as any mathematical equation. How shall I think as a god if I have not the large outlook of a god? I would not willingly behold any differentiation in the universe which is not visible from the standpoint of the polar star! The sum of Karma consists of all deeds referable to the self; the deeds done for self increase the sense of self, while spiritual life consists in the absence of self. Thus the fundamental necessity of spiritual growth is that all be done for all. Whatever tends to raise the vibration is of value, your intuitions must direct you to a wise admixture. Persevere; "to the persevering mortal the blessed Immortals are swift."[1] In some quiet moment you will feel a touch upon the heart as if a spent bullet had lodged there, or a soft stir, as a nestling dove. Later, sounds will ensue, sounds like singing sands, or piping winds, or the surge of golden bells chiming adown far coasts. Sometimes a fine aerial music attends the august vibrations, as heralds announce the King. *For when the sound arises, the Light is near.* Then control the mind, whose centrifugal tendency is immense; it is a Ulysses who must be tied to the mast when these syren voices echo, lest it lose itself in the sea of sense. Attend only to those ideas to which the sounds give rise in the heart. Other wonders accrue, fields of color, flashing sights and psychic sense unfolding, but to describe these is to leave the student at the mercy of a vivid imagination. I can only state that something is born again under the potency of the *Word*, and this *Word* is a fixed rate of high vibration.

You have now a clue; try. On the doors and walls of the temple the word "*Try*" is written. The entrance found, use this key. "The mouth of the true Brahman is covered with a golden lid, open that, O Sun, that we may go to the true One, Who pervades all. He Who is that person in the sun I am He."

1 Zoroaster.

"After having left behind the body, the organs of sense and the objects of sense, (as no longer belonging to us) and having siezed the bow whose stick is fortitude and whose string is asceticism, (the true kind) having stricken down with the arrow consisting of freedom from egotism the first guardian of the door of Brahman, having killed that guardian, he crosses by means of the boat Om to the other side of the ether within the heart, and when the ether is revealed, (as Brahman) he enters slowly, as a miner seeking minerals enters a mine, into the hall of Brahman. After that let him by means of the doctrine of his teacher, (trying his intuitive way and not that of another) break through the first shrine of Brahman, (consisting of the four nets of food, breath, mind and knowledge) till he reaches the last shrine of Brahman. Thenceforth pure, clean, tranquil, breathless, endless, imperishable, firm, unborn and independent, he stands in his own greatness, and having seen the Self standing in His own greatness, he looks at the wheel of the world, (therefore he may still be in the world,) as one who having alighted from a chariot looks on its revolving wheel."[1]

Take up the analogy. Get to the wondrous centre and ask of the latent Light, and "all shall be changed." Then Brothers, give, give what you receive. Cast all your treasures to all the winds of morning; the closing pinions of the night will bring them back transformed. *Fear nothing!* Bend the inner ear and you shall hear that royal Watch who calls across the Darkness, "All's well! All's well!"

Ishwar, Lord of the Light! Make me to be a channel through which Thou flowest. Teach me to know Thy voice in other hearts as well as in mine own, and inform us with Thine effulgence through the generating cycles—Om!

JASPER NIEMAND, F. T. S.

"SEEK OUT THE WAY."

I.

With hopes and fears I sought for years
The small old path of yore,
Fain had I found the mystic sound
Which opens Brahman's door.
Fain had I heard "the golden bird,"
Or shared their lot, who soon,
In that deep peace where all things cease
Behold "the crystal moon."

II.

At last one said, "None but the dead
May find that wond'rous way;
The dead who die to Maya's lie
And wake to Truth's broad day.
In vain ye seek with Thought's wide sweep,
In vain, with magic art,
The utmost bounds of the world's rounds;
The way lies through the heart."

F. T. S.

1 Upanishad.

A Perplexed Inquirer.

To the Editor of The Path:

Having read an article in the February number of the *Theosophist* by our learned and esteemed brother, Mr. Subba Row, which puzzles me very much, I would fain try and draw the attention of that gentleman to my perplexed state of mind: begging him to explain what seems to many like inconsistencies and contradictions. This is the more important, as we now have Hindus in the West who are teaching the Vedanta and other Indian philosophies, giving them out as the true *esoteric* teachings, and the disciples of these gentlemen are hailing with delight and triumph an article coinciding with the (*exoteric*) philosophy of the Vedanta, which they are learning, though as shown in "*Five Years of Theosophy*," by Mr. Subba Row himself, the Vedantins teach five *Koshas* synthesized by *Atma*. (See "Vedantin Classification," p. 185, Septenary Principle in Hindu Systems.)

Mr. Subba Row in his "Notes on the Bhagavad Gita," p. 301, says: "Now as regards the number of principles and their relation between themselves, this sevenfold classification, which I do not mean to adopt, seems to me to be a very unscientific and misleading one." In "*Five Years of Theosophy*" I find an article by Mr. Subba Row in which he upholds the septenary division of principles in man in this wise (see p. 161): "Now these seven *entities*, which in their totality constitute man, are as follows. I shall enumerate them in the order adopted in the 'Fragments' as far as the two orders (the Brahmanical and the Tibetan) *coincide*." Again, p. 185, he tells us that "the knowledge of *the occult powers of Nature* possessed by the inhabitants of the lost Atlantis was learned by the ancient adepts of India, and was appended by them to the esoteric doctrine taught by the residents of the sacred island." Again, p. 160, "Now according to the adepts of ancient Aryavarta, *seven principles* are evolved out of these *three* primary entities. Algebra teaches us that the number of *combinations* of *n* things taken *one* at a time, *two* at a time, three at a time, and so forth, $=2^n-1$, etc. Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amounts to $2^3-1=8-1=7$." Will Mr. Subba Row kindly explain what there is in these, his former statements, which is so "*very unscientific* and *misleading*?"

Particularly in the following passage he shows the important part which the number *seven* plays not only in the Microcosm, but in the Macrocosm, viz.: "I may mention in this connection that our philosophers have associated seven *occult* powers with the seven principles or entities

above mentioned. The seven occult powers in the microcosm correspond with, or are the counterparts of, the occult powers in the macrocosm. The mental and spiritual consciousness of the individual becomes the general consciousness of *Brahman* when the barrier of individuality is wholly removed, and when the seven powers in the microcosm are placed *en rapport* with the seven powers in the macrocosm."

In pondering over these apparent contradictions the only rational conclusion that I can arrive at is that though Mr. Subba Row accepts the septenary classification as being the esoteric and true one, relating as it does to Nature in all its different phases, he finds that for purposes of practical teaching it is preferable for untutored minds to give the condensed fourfold classification as specified in page 161, "*Five Years of Theosophy*," reserving the septenary division for the more advanced students? This is the only way in which I can account for the discrepancies in the teachings, and I find also that he himself says on page 391 (February *Theosophist*) "and so, for all *practical purposes*—for the purpose of explaining the doctrines of religious philosophy—I have found it *far more convenient* to adhere to the fourfold classification than to adopt the septenary one and multiply principles in a manner more likely to introduce confusion than to throw light upon the subject."

Mr. Subba Row in his article on a Personal and Impersonal God in "*Five Years of Theosophy*" gives us again proof of the number seven being the leading factor in all principles of cosmogony. Thus on page 200 we read: "To the liberated spiritual monad of man or the Dhyan Chohans, every thing that is material in every condition of matter is an object of perception. Further *Pragna* or the capacity of perception exists in *seven* different aspects corresponding to the *seven conditions of matter*." Again he says the *Arhat* doctrine "postulates the existence of cosmic matter in an undifferentiated condition throughout the infinite expanse of space. Space and time are but its aspects, and *Purusha* the *seventh* principle of the universe, has its latent life in this ocean of cosmic matter."

In the article entitled "The Twelve Signs of the Zodiac" by Mr. Subba Row (again in "*Five Years of Theosophy*") he tells us that there are *six* primary forces in nature and that these six forces are in their unity represented by the "*Astral Light*" which unifies them as the *seventh* as explained in foot note, "the Astral Light in its unity is the 7th. Hence the the seven principles diffused in every unity or the 6 and one—two triangles and a crown" (p. 111).

The esoteric teachings of the Theosophical Society have it seems to me been based on this septenary division from the first, and the various writings of Mme. Blavatsky are teeming with it, and one might easily fill a whole book with all the quotations on this subject as given in Theosophical litera-

ture. Apart from this we have only to look ourselves into nature and see the correspondences which can be derived therefrom:—our planetary system with the number *seven*, the *seven* colors of the *rainbow*, the seven days of the week or periods of creation even to the snow which falling on the ground shows invariably a 6 and a 7 pointed star.

As we have been taught to attach so much importance to this septenary division both in the Macrocosm as well as the Microcosm, Mr. Subba Row's plain statement that he does not mean to adopt in future the seven-fold classification in man, compels me to ask him in all humility to explain why he intends making a so radical change, upsetting all his former teachings and theories. Is it as I suggest, that he divides his teachings into two classes, one for the outside world, and one for the students of occultism?

COUNTESS CONSTANCE WACHTMEISTER, F. T. S.

STUDIES IN THE NUMERIC POWERS.

In THE PATH of January, 1887, page 316, under the head of the very interesting "*Tea Table Talk*," by "Julius," reference is made to certain significant numeric renderings given by "a secret sanscrit book called the Diary of the Pandavas." In a foot-note by the editor suggestion is made concerning the numbers cited (18x360), with the remark that: "If the product of 18x360 be added, the sum is 18." This product is found to be 6480; which 6, 4, 8, 0, added as suggested, give, first, 18 (the sixth multiple of three) and second, 9, (the third multiple of three); thus: 6, 4, 8, 0,=18=9. In view of this opening of a wonderful theme, I am prompted to offer THE PATH some extended numeric formulas and combinations which, so far as I am aware, have never before been made public, and yet have such a bearing upon occult science, that I incline to think they will be interesting to some of its readers.

Many years ago, in course of reflection and studies regarding the fundamental laws of creative order in our human origin, development, and final destiny, I was led to represent what I saw to be the necessary primary law in being, (the occult of theosophy, I apprehend), by reflex appearances in "the things that are seen" by our natural vision.

Amongst these illustrative types of interior realities I employed the elementary geometric forms, *point*, *direct line*, and *deflected line;* the last of which, as true arc, produces the circle when carried to its ultimate; this circle representing the triune order of *movement*, the point in the line, the line in the curve, and the curve in the circle.

Passing thence to the digital scale of units rooted in potential base at zero

(0) as the static involution of numeric power, and ultimating in the compound term ten (10), as the full numeric scale or series evolved, I saw the principles, first: of static being or involution, (0)—second: of active *appearing* or evolution, (1–9), and third: of fulfilled and composing power (10); and this was seen to be a unitary principle in creative order, variously manifest by varying forms; but having its fundamental law as (1st), God, the Creator, in essential being; (2d) God creating by the instrumentality of His natural Humanity; and, (3d), God in Created fullness by the *conscious* unity of His natural Humanity with His Essential Divinity; wherein the fullness and order of creative power culminate and rest in immortal vigor.

Triunity being, then, the regulative law of the Creative Series as (1st), Simple Unity; (2d), Diversity; (3d), Compound Unity, and coming to analyze and classify the secondary term of this numeric series (1–9) accordingly, it was seen that the full series would stand thus:

I.	II.	III.
0	1, 2, 3: 4, 5, 6: 7, 8, 9:	10.

Hence the developing group (1, 2, 3:) would stand to its kindred groups 4, 5, 6: and 7, 8, 9: as cipher stands to developing series (II) and developed form (III) and a further solution of the groups of the diversified term (II) by the same alkahestic touchstone, would find the primates 1, 4, 7: standing in the same character and order to their respective groups; while the mediants 2, 5, 8: and the ultimates 3, 6, 9: are found allied with the same consistency, to their proper groups.

The geometric elements, rendered as symbols of creative order, are held to typify, first, Creator, *moving* creature-form; (·) second, Creative movement in conscious creaturely selfhood, or subjective form; (—) third: Creative movement to re-form creaturely consciousness in unitary spirit—in self-deflection, or bending to the universal in Humanity; (–), fourth; full Creative achievement in the unitary consciousness perpetually actualized in circularity or associate wholeness organic alliance in Universal Brotherhood truly experienced; and, *through that experience*, conscious unity of Man with his Source: (O).

The numeric scale is held to be formed, either consciously or unconsciously, consistently with these notary forms of geometric elements rendered as typifying creative system.

Having thus read and formulated this simple scale of numeric power, as impressively symbolic of *Creator*, *Creating*, and *Created*, it occurred to me to make a test of the consistency of the whole conception, including the minor groupings. I had known that if any given number were multiplied by three or the multiples of three, 6 and 9, and the product thereof were added together until a single unit was produced, that unit would

invariably be three (3), or six (6) or nine (9) as its second or third multiple. And I believed that the esoteric principle implied in this full analysis and synthesis, as a consistent reflex of the Divine and Human in creation, would display corresponding orderly results to the same process carried through all of the terms of the developing scale, 1—9. So I proceeded to multiply and add sums quite extensively in the same manner; taking the sums as multiplicands at random.

To illustrate: let the given sum as multiplicand be 10,841, multiplying successively by the first, second, and third terms of the three groups, and adding together the figures of the products till the result is expressed by a single unit, either simple or compound.

First, I repeat the groups:

1, 2, 3: 4, 5, 6: 7, 8, 9:

Second, the process; multiplicand being 10,841.

10,841	10,841	10,841
1	4	7
10,841=14=5.	43,364=20=2.	75,887=35=8.
10,841	10,841	10,841
2	5	8
21,682=19=10=4.	54,205=16=7.	86,728=31=4.
10,841	10,841	10,841
3	6	9
32,523=15=6.	65,046=21=3.	97,569=36=9.

It is here seen that the results are not less orderly, or consistent, from operations by the first terms of the groups, (1, 4, 7) and the second (2, 5, 8:) than by the third, (3, 6, 9:). But it will be noticed that, in the above illustrative instances, the consistency is shown in this: the resultant terms derived from multipliers 1, 4, 7: as first terms of the three groups, are successively 5, 2, 8:, *these being the middle terms of the three groups in irregular order.* So, in the second line of operations, with the middle terms 2, 5, 8: as multipliers, the resultant figures are 1, 7, 4:, *these being the first terms of the three groups, in irregular order;* here reversing the order of the previous products: this giving the lowest (1) as the first resulting term, the highest (7) as the next, and the mediant (4) as the third.

The 3 and its multiples 6 and 9 as multipliers, operated as before known, give ultimate terms in the above operations, of 3 and its multiples 6 and 9, *but in the irregular order of* 6, 3, 9.

Any given sum, worked by the same process, will show equally remarkable consistency, though with a liability to constant variations in such

consistency, in results. Such variations are manifestly as consistent and orderly as are the varying chords in a musical composition, and in their rhythmic flow seem not less impressive.

If this scale of digital numeric symbols was projected from an understanding of the human significance of the geometric *line*, *curve* and *circle*, as motary elements, as I am led to believe, it would follow that the figures themselves were designed to be clearly typical of human character, or motive power, during the processes of human development from Man's Vitalizing Source to his final magisterial reign in perfect Lordship. It further follows that they may be consistently read according to such a rule of occult science.

In such case, the first series in developing scale, *as a whole*, (1, 2, 3 :) would stand for the *in-forming* process in creatureship; before distinctive human selfhood is realized; the second series (4, 5, 6 :) would represent the *de-forming* process as to creaturely state; which is a process that distinctly fixes in the conscious will and power of creaturely selfhood: the third series (7, 8, 9 :) would represent the *re-forming* process, by which, when fully matured, the final composite fulness is experienced: which realizes unity of man with God, with Humanity at large, and with all corporeal existence—universal unity.

There is always a certain interest in external appearances by visible things; and it is thought that these numeric formulas and operations may not come amiss, even if not seen to point distinctly to the divine and human realities of which they are shadows as seen by deeper vision. To those who are more or less seers by this deeper vision, they will, I hope, betoken the constancy of divine love, wisdom, and power in creation, and the positive order of the divine working there, whatever seeming contrariety and discordance may appear on the surface. The one power of Life that works unseen in the Unitary Humanity, giving form and force to all visible individual and associate powers inspired thereby, is as constant and true as is the occult in mathematics constant and true and available to human experience. And it can no more be diverted from its true power and purpose regarding that Humanity by the mistakes and painful blunders we make, during our human unripeness, under the working of our *quasi* freedom, than can the immutable in mathematic laws be nullified or perverted by our unqualified and mistaken renderings.

The power of that Life resides in the great Racial Humanity in all fulness; and all that comes to us outwardly as conscious experience in truest *being*, *knowing*, and *doing*, comes through a hearty devotion to that Life, on our part, *where it struggles to fulfil its designs*; making an immutable law of Human Brotherhood which we may violate at our cost, but can never controvert to the peril of Divine purpose.

Sub-natural vision sees these digital numeric forms as the unschooled savage sees: Super-natural vision sees them rationally as scientific powers: Supreme-natural vision sees them sophially—by the rule of Wisdom in the immutable order of Creative Triunity.

Concord, N. H. WM. H. KIMBALL.

SUGGESTIONS AS TO PRIMARY CONCEPTS.

"The world for us," is our *idea* of the world, nothing more, nothing less. "God for us," is our idea of God; likewise each individual is an embodiment of his idea of himself.

There is also a world of ideas, the aggregate of which constitutes the Ideal world.

No one imagines that this present existence is the Ideal world, but all admit that it is at best, a *striving toward it.*

These propositions may be taken tentatively and it will thus be seen, if they are found true, that our ideals are the patterns after which our lives are formed.

If there is a world of ideas of which the ideal, or perfect man, forms a part, the ideas which we entertain may have a great deal to do in facilitating our progress toward the realization of our highest possibilities. In other words, if our ideas conform to the cosmic or Divine ideal we shall become "Co-workers with God" toward that ideal. If it be true that "There is a Power that shapes our ends rough hew them as we may" instead of "kicking against the pricks" we should follow the line of least resistance, and instead of rebellious children, wounded and bruised continually by the sharp rocks of daily experience, we shall become willing and obedient, and thus, in facilitating our own upward progress, we shall be enabled to help others in innumerable ways toward the same end.

It therefore makes a great deal of difference how we look at things. Our belief or idea of anything, does not alter the thing itself, though this might seem to be the case. One may imagine the moon to be a big cheese, or the sun a ball of fire consuming millions of tons of coal per second, or God to be a huge half-human monster, but that such belief could make these things other than they are, no one but the imbecile or the insane will imagine.

Since the advent of Theosophy in these later times, many words and ideas have been imported from the East, and the result has often been to add to our former bewilderment, rather than to make more clear the duties

and the possibilities of man. Even when these words and ideas have been translated into English they have been but partly successful in removing our obscurity.

It is for this reason that the whole Theosophic movement has been often designated as an attempt to supplant Christianity by Buddhism; and though this has been again and again denied, in the absence of clear concepts not of theosophy but of the existence of things, (which concepts have been long lost to the Western world), this denial has not changed opinion or enlightened individuals. Thus do additional reasons appear why our primary concepts should be clear, rational, and therefore true, as far as we go.

While therefore it is true that many of our ideas come from these Eastern sources, it is equally true that they may be clothed in western garb, and thus become comprehensible to western minds. One may by great labor learn to read Sanskrit, Hindostanee, or German, but there are few aliens who are ever able to think in any language save their mother tongue. Our forms of thought, *i. e.*, our ideas, will still be clothed in the nursery garb wherein we were cradled.

The first object of every earnest seeker should be *to find himself*. This he cannot do all at once. Most of us would be objects of pity if we could, and we might turn with loathing and despair from the reality, divested of all conventional or imaginary accessories. If we would enter in and possess the land of promise, we must drive out the giants, not all at once, but "*little by little*," as we drive out the giants, and subdue the wilderness, we must cultivate the soil and so *enter into the land*, TO POSSESS IT. Man lives at once in two worlds, the outer, physical, natural world, and the inner or spiritual. If we take man as he is, and nature as we find it, we shall find a two-fold division running through both, and we shall ultimately find, that DUALITY is everywhere the basic condition in the manifestation of all things.

If we examine the world about us, as to its real character, and describe it in the language of science we find, Matter, Force and Motion. Matter is that which occupies space and resists motion. Force is that which produces motion in matter. Matter is indestructible, it changes form and combination. Force is indestructible and finally matter and force are inseparable, indissoluble. This leads to the concept of the persistence of motion. If we conceive of atoms or molecules we must think of them as never for an instant at rest. A motionless atom therefore is unthinkable, as soon as it ceases to move, it ceases to be. Now this moving physical panorama we call the phenomenal world, its essence is motion, and motion implies change.

Matter, both mass and molecule, is continually appearing and dis-

appearing and whenever, wherever and howsoever it appears, force accompanies it.

Now suppose we call the line of its appearance and final disappearance the boundary of the phenomenal or the Ether, and think of this ether as the ocean in which both matter and force dissolve and motion ceases, or, that the ether is potentially both matter and force, latent, unmanifested. When therefore an appearance, or manifestation occurs, even of a single atom, matter, force and motion represent it, and the substratum in which it appears, commonly called space, is the all surrounding, all pervading ocean of ether.

Science calls this Ether "Luminiferous." This is the Astral Light, and yet this luminosity is not light as we think of it. The difference between luminosity and light, is similar to that between magnetism and electricity. Light is luminosity plus polarity, and polarity implies duality, hence motion, hence phenomena, transition, change.

The center of man is consciousness: The avenues through which this center of consciousness comes in contact with the external world of phenomena are the senses. If the essence of phenomena is change, so is change the essence of the senses. Sensory and motor impressions are simply changes apprehended or appreciated by the nerves, the result of which is transmitted to consciousness. A nerve channel therefore, incapable of change, is incapable of either sensory or motor impressions, and hence is out of communication with the center, consciousness, or in other words, that part of the body is "paralysed." The realm of consciousness heretofore in communication with that realm is latent, but is not paralysed. The brain is the seat or center of consciousness, but it is not the office of the brain to manifest consciousness, that is the office of the body, and particularly of the muscular system by bodily motion, and facial expression. There are bodily conditions in which consciousness remains, yet the individual is unable to manifest it. The brain is therefore the house in which consciousness dwells, in which it is *usually*, but not necessarily confined. The delicate surface of the gray matter of the brain is the canvas on which is exhibited to the indwelling consciousness, the panorama of events occurring in the outer world of phenomena. Here we find the origin, the basis, and the conditions of thought, of all intellectual processes whatsoever. In health these moving pictures are geometrical in form, and mathematical as to number, rythm, and movement. The action of the heart conforms to, or again determines this rythm. Mental emotions change the action of the heart; disturbance of the heart's action gives rise to emotion, *i. e.*, there is a close sympathy between heart and brain, and hence between the functions of each. The mistake in modern physiology is in supposing that the brain originates consciousness, whereas it only is related to its

manifestation. It would be far more correct to say that consciousness originates the brain. It is quite probable that all sensations and functions other than the purely organic, originate from the single sense of feeling, and consciousness as related to the phenomenal world is a development of feeling, viz. : experience.

It may thus be seen what is the nature of the phenomenal universe, and of man's being as related thereto, viz. : change, transition, the past is dead, the future is not, the present is an *instant of change*, and our consciousness of it, is a consciousness of change, and that only, what it is *in itself*, we do not know. This is what our Eastern Brothers call MAYA, a moving panorama of illusions, which generally lead to delusion.

All this is related to the physical world, but one side of the nature of man, but one-half of the world itself. Oken says of the sun, that "it shines *by virtue of its standing in the midst*." The sun of the Microcosm is consciousness. If we call the light of consciousness luminosity, then are the sensory and motor impulses passing too and fro along the nerves polarized light, qualitation, analysis, the vibrations of which break on the shore of consciousness, to be merged in its mysterious deeps. Sensations precipitated, deprived of motion are experienced and the recorded result is consciousness. As already remarked this is consciousness related to one side of existence. The other half of the problem is the Noumenal. All existence is an equation; duality and manifestation are synonymous terms. Consciousness is the lamp which stands in the midst between the two worlds, the phenomenal and the noumenal, in the place of the sign of equality.

J. D. BUCK.

(To be continued.)

THOUGHTS IN SOLITUDE.

III.

CONTENT AND SATISFACTION.

The ideas these words represent lie at opposite poles of the circle. The former should stand for the philosophic calm, the minor peace, the comparative equability of Soul which the disciple has attained, while the latter implies the stagnation of Will, the death of aspiration and of all true progress.

When the first impetuous burst of feeling is over and time with her slowly disenchanting hand has begun to blur the outlines of the first vivid creation of thought, the knowledge gained seems to be the only possession left—the knowledge that there is a Path to tread and that no thought is

worth thinking, and no word worth uttering that has not for its aim the one supreme object—the finding and the treading of this path that leads to deliverance from conditioned existence. But it is one thing to be possessed of this merely intellectual knowledge, and another to have the Will, the Courage and the Strength to find and to tread the path.

After much uncertain questioning and many anxious thoughts about the path, remembering always that "it is not found by devotion alone, by religious contemplation alone, by ardent progress, by self sacrificing labour, by studious observations of life, that none alone can take the disciple more than one step onwards, and that all steps are necessary to make up the ladder," a clue may yet be obtained from the lines in the Bhagavat-Gita, so beautifully rendered by Mr. Edwin Arnold

> Some few there be
> By meditation find the Soul in self
> Self-schooled, and some by long philosophy
> And holy life reach thither; Some by works:
> Some never so attaining hear of light
> From other lips and seize and cleave to it
> Worshipping; yea! and those—to teaching true
> Overpass Death!

Aye! "The aids to noble life are all within"—the path indeed lies there, in other words there are as many pathways to perfection as there are individual Souls.

There is no doubt a saturation point for Energy as there is for Truth in the individual—it may come in the form of lethargic weariness, or it may come in the form of satisfaction. To the old man, weary of life, the rest of death is sweet, but even though he may seem to have earned repose, such feeling still appertains to the quality of "Tamas," and should be resisted at any cost. The feeling of satisfaction is far more insidious—indeed it is the limit to any further possible advance placed by the man's own deepest sub-conscious self. Around us are to be seen men in all stages of moral growth who have attained to this satisfaction. Though the mere gratification of the senses and the social amenities of civilized countries may become to the majority of the votaries of pleasure a dull meaningless treadmill, we yet see some to whom such life affords true satisfaction. They have reached their goal. And if we turn to the Religious world who does not know one or two of the many happy Souls who have attained the complete rest of satisfaction? Burning questions do not exist for them—they deem that they have solved the insolvable—They too have reached their goal. Nor does this sphere of objective life in which we dwell alone exemplify the working of this law of nature. The realm of the Deva-lokas, could we penetrate to those serene heights of being, would show us Souls who had attained to their Saintly rest,

who had reached their supreme satisfaction—rest and satisfaction however that must along with all conditioned existence come to an end some time. But to the god in the Deva-loka as to the worldly epicure, the satisfaction he has reached is the evidence of the limit of advance—the advance made in the different cases being merely one of degree. Each has shown an incapacity for further endurance, whether of suffering or of joy, though in most cases it must be suffering, and their progress has therefore come to an end. But man has within him the potentiality of Godhead, not the Deva (god) in his realms of bliss, but the absolute unity with the divine Spirit of Life of which nature is a manifestation—the Being where all individuality is merged in one—the one ever-permanent state of Nirvana—the Peace of God that passeth all understanding.

When after long years of incessant goading, the goad within ceases to act, a minor peace is attained. It is a matter of wonder to the disciple, who cannot understand why it should be so—he has had no hand in the slackening of the torture cords—he only knows that the strain is withdrawn, and that in the quietude his thought can range undisturbed. But with the removal of the pain, he seems to feel as if his search were less intense, and then follows the inexplicable paradox of the actual invocation of pain by one part of his nature, while the other part of him regards with fear and dismay any recurrence of it. Nevertheless this tranquility of content continues. It goes without saying that this state includes the perfect content in all outward conditions. It may not have reached the transcendent light, where fear of any earthly catastrophy as well as desire for any earthly gain are alike non-existent. The disciple still remains a creature of habit, and imagination can easily conjure up situations where the equanimity would be entirely overthrown. But at least fresh desire for earthly objects has as a rule ceased to operate. All earthly life indeed stands before his mind in its true colour, as possessing value only so far as giving opportunity of recognizing its utter valuelessness, and of stretching forward to those things which have permanence and value, and the one all-absorbing desire that remains, is that when the burden of earthly existence has again to be taken up, the progress gained in the last life may not be lost; that in the words of Plato we may so pass through the waters of Lethe as not to defile our souls with absolute oblivion.

In one of the early numbers of the *Theosophist* the aspirants for chelaship are warned against too soon undertaking a life for which they are not yet fitted, and all are advised to master first their most apparent weaknesses—their most besetting sins—The mastering of such, and the continuing to be the master, until relapse is constitutionally impossible (though this may imply a period which one life may not cover) would indeed seem to be for most the necessary entrance to the Path. While by this exercise of self re-

straint the aspirant is acquiring the necessary Will, Strength and Courage for the treading of the Path when found, "new hands and new feet are being born within him" with which to scale the heights that lie beyond. The search for perfection may well find its simile in the scaling of some seemingly inaccessible peak. After journeying for long years through the dim forest on the plain, and falling into many a slough of despond, with torn garments and with bleeding feet the climber has at last emerged. The forest lies below him and he sees the dim plain stretching to the horizon, but it is only the first plateau of the mountain he has scaled, and straight in front of him rises a seemingly perpendicular face of rock. Yet up this face of rock he has to go, for there can be no turning back when it is realized that what he has undertaken is the one thing worth doing.

But while insisting on the necessity of the gradual strengthening of the character by victory over all the faults of which the disciple is conscious, the common mistake of the religious must not here be made, and the conquering of any one sin or of all sins be mistaken for the goal, instead of a mere preparation for the treading of the path. Indeed—given a sufficiently ardent desire for the ultimate goal—all sins and weaknesses that stand between the disciple and the object of his desire will by that very fire of desire be annihilated in a flash of thought. One of the most important means of keeping alive and intensifying this desire is by keeping the goal constantly in view. And as it must have been by the failure of all earthly things to satisfy the heaven-born longings of the aspirant that first set his face towards the path, so the bringing back before the mind's eye the past experience of futile longings and disillusions will best serve as impetus for the next transport of Heavenward flight.

What a man sets his whole heart on that he will undoubtedly attain sooner or later. The man whose desires do not rise above the gratification of his physical senses gets what he desires and that, as a rule, quickly. He whose life is concentrated in the emotional nature will in time achieve his "*summum bonum*" in the union of love he has dreamt of with another soul. He to whom the acquirement of knowledge is the one thing needful, must attain what he desires, and that in exact ratio with his energetic search for it, while the philanthropist whose aim is to do good to others—whether on the material or the moral plane, and who feels impelled to the so-called sacrifice of self in some definite course of action—though this lies far apart from the "killing out of all sense of separateness" which constitutes the true "self-sacrifice"—will doubtless also achieve his reward though in some less obvious way. But

"Narrow
"The heart that loves, the brain that contemplates,
"The life that wears, the spirit that creates

"*One* object and *one* form and builds thereby
"A sepulchre for its eternity."

We who recognizes the finger of Maya in all these things, and whose search is for that intuitive Wisdom in which they are all embraced, but which transcends them all, does it not behoove us to lift our minds more and more continuously to the Supreme? and to free our thoughts more and more from all limitations? for as it was the inability to fix the soul in worship on the attributeless Deity (though he had freed himself from *all* personal desires) that prevented the devotee from straightway attaining Nirvana, and instead landed him in the heavens of the Devaloka, where the conditions of bliss he had pictured to his mind as the Supreme were his inevitable reward, so should we even now begin to free our minds from all limited conceptions, and strain more and more towards the infinite.

I cannot better conclude than by quoting the last few lines in Faridu-d-din Attár's description of the seven stages in the road leading to union with the Divine Essence.

"Last stage of all is the Valley of Annihilation of Self: of complete Poverty.[1] the seventh and supreme degree which no human words can describe. There is the great ocean of Divine Love. The world present and the world to come are but as figures reflected in it—And as it rises and falls how can they remain? He who plunges in that sea and is lost in it finds perfect peace." PILGRIM.

PARACELSUS.

I.

It is a noteworthy fact in Occultism that the great Masters who in the body have worked among men have been members of the healing craft, the noblest of all the learned professions. It is the noblest, because in its true character it combines the functions of both priest and physician; healer of the soul as well as of the body. Such will be the master minds of the nobler civilization which will some day dawn upon the world; the spiritual chiefs of a people will also guard the health of their bodies as well as of their souls. Hermes, we are told, was a great physician and the head of a grand brotherhood of Adepts. Both Jesus of Nazareth and John the Baptist were members of the Essene fraternity, an order of therapeuts. Apollonius of Tyana served his novitiate in the temple of Hippocrates and became a healer of men. In the middle ages and the beginning of modern times in Europe we find the Brotherhood of the Rosicrucians, devoted to the attainment and application of medical, as well as spiritual knowl-

1 This is the common term among the Muslim Mystics for the highest degree of the contemplative life.

edge. Even in primitive society, among wild tribes like the red Indians we find their sacred orders composed of "medicine men," and there is good reason to believe that some of these possess valuable occult powers. To these spiritual and therapeutic esoteric brotherhoods, found throughout history, may probably be traced all the progress made by mankind, material as well as intellectual and spiritual. Through their knowledge of the secret forces of nature there have come into the world at large those beginnings of mechanical and chemical science which lay at the base of those physical achievements that constitute the power and pride of our present material civilization—little mindful of its indebtedness though the latter be. Why is it that these two great functions are combined in the Master Teachers of mankind—the care of the body as well as of the soul? Is it not to lead man, by slow degrees, up to the condition of bodily perfection that shall characterize the glorious "Coming Race"?—a race combining the godly and the human in the attributes described in *Through the Gates of Gold*, which tells us: "The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength." Thus shall we see realized a divine race with powers over Nature beside which the potency of the intricate mechanical devices of the present age, attained at the cost of the enslavement and degradation of toiling millions, shall be more puny than are the crude implements of cave-dwelling man in comparison with those of which our age so arrogantly boasts.

Paracelsus, there is high authority for saying, was really one of the greatest Masters ever known upon the earth. In rank he may be compared with Hermes Thrice-Master. Although he was the father of modern chemistry, his name has not yet ceased to be a by-word among men, for his revolutionary methods in medicine naturally gained him the hostility of the doctors and druggists of his day, whose pretensions he ruthlessly overturned. Being the "regulars," they naturally had the ear of the public and their denunciations have therefore colored history so that, although science is now beginning to recognize its debt to him, he is still widely regarded as having been a noisy impostor.

The world is therefore much indebted to Dr. Hartmann's admirable book.[1] It is particularly appropriate that a physician should write the best popular account of the great master of medicine. Dr. Hartmann has done his work with thorough sympathy and has made it his most important contribution to Occult literature, good though his previous work has been. It is notable how great Adepts who have worked visibly among men have made their

1 The Life of Philippus Theophratus, Bombast of Hohenheim, known by the name of the Paracelsus; and the Substance of his Teachings concerning Cosmology, Anthropology, Pneumatology, Magic and Sorcery, Medicine, Alchemy and Astrology, Philosophy and Theosophy, extracted and translated from his rare and extensive works and from some unpublished manuscripts. By Franz Hartmann, M. D., author of "Magic," etc. London: George Redway, 1887.

appearance at the turning-point of a cycle. Apollonius and Jesus came when the Roman Empire was at the height of its glory and approaching its fall. Paracelsus appeared at the dawn of the modern era which is coming into bloom to-day, and his teachings laid the foundations for our present physical science. How great these teachings were may be seen in the substance of his writings as given by Dr. Hartmann. The date of his birth is significant: 1493, the year after the discovery of America by Columbus. We see him, a greater Columbus, standing on the threshold of the new world —not only the enlargement of the known domain of the globe, the opening up of vast continents to the dominant race, but of the expansion of wealth, of the intellect, of religion. He was the contemporary of Luther, but, though the radical reform effected by the father of Protestantism was one of the main features of the change in the cycle, Paracelsus stood on a plane too high to take part in sectarian quarrels, and said: "Among all sects there is none which possesses intellectually the true religion. We must read the Bible more with our hearts than with our brains, until at some time the true religion will come into the world."

Concerning the Adeptship of Paracelsus Dr. Hartmann remarks: "An old tradition says—and those who are supposed to know confirm the tale—that his astral body having already during physical existence become self-conscious and independent of the physical form, he is now a living Adept, residing with other Adepts of the same Order in a certain place in Asia, from whence he still—invisibly, but nevertheless effectually—influences the minds of his followers, appearing to them occasionally even in visible and tangible shape." It is considered by some students to be still more likely that, at this period, He who was once known as Paracelsus is in a body whose astral meets with others in Asia. The present being an important period in the world's history, it has been hinted that a great Teacher may be expected to appear among men. The multitude, however, will hardly be likely to fall down and worship Him when he comes; indeed, his treatment at their hands would probably be something quite different. Comparatively few would be likely to recognize Him, for only spirit can perceive spirit.

There is a passage in Dr. Hartmann's work concerning the physical appearance of Paracelsus which calls for some comment. The fact that he was beardless gave rise to a tradition that he was emasculated in his infancy. This could not have been. The requirements of Adeptship necessitate a body complete in all its parts. Paracelsus was one of the Rosicrucians, and there are reasons why he could not have been a member of that fraternity, had he been thus physically defective. It is more likely that his beardlessness had another significance. It is said that the physical characteristics of the great teachers have been those of a race superior to that among which they

worked. Gautama Buddha, for instance, established the religion for the greater part of the Mongolian race, but not only was he an Aryan; according to tradition he was light haired, and of blonde complexion, and Abbé Huc so describes the beautiful presentation of him in the magnificent temporary sculptures in the great Festival of the Flowers annually given at the lamassery of Kunbum in Thibet. The personal appearance of Jesus of Nazareth is unknown to the world, but there is reason for believing that he was not of a Jewish type and was wholly unlike the conventional representations. To those who have read Bulwer's *Coming Race* possibly a hint of the reason for the beardlessness of Paracelsus may occur.

Dr. Hartmann calls attention to the short and concise manner in which Paracelsus expressed his thoughts. This quality of his writings will be perceived in the extracts given, which are translated into admirable English. There is no ground for the charge that he was inflated and boastful in his style. He simply spoke with self-confidence, like all men who speak with authority. Apollonius said, when asked how the wise man should speak concerning that which he knew: "He should speak like the law-giver. For the law-giver must present to the multitude in the form of commandments that which he knows to be true." It was thus that Paracelsus taught. As Dr. Hartmann well says: "It is a daily occurring fact, that he who exposes and denounces the faults of others appears to the superficial observer as boasting of his own superiority, although no such motive may prompt him."

It is highly unlikely that the charges of drunkenness brought against Paracelsus had any foundation. He had a host of bitter enemies, and the making of such charges by them without warrant would be very natural. Ground for this accusation has been supposed to be found in a letter to some students at Zürich, in which he addressed them as *Comibones optimi*. But it seems most likely that this referred to fellowship in drinking the "wine" of wisdom, particularly since the letter is a very serious and pathetic one. As Arnold remarks in his "History of Churches and Hermetics": "A man who is a glutton and a drunkard could not have been in possesson of such divine gifts."

That Paracelsus obtained his great knowledge not by study of books is evident from the fact that he read very little. For ten years he did not read a book, and his disciples testify that he dictated his works to them without memoranda or manuscripts. His spiritual precepts are of the most exalted character, and agree thoroughly with what has recently been given out from Eastern sources. He asks: "What is a Philosophy that is not supported by spiritual revelation?" Concerning prayer, or a strong aspiration for that which is good, he said: "It is necessary that we should seek and knock, and thereby ask the Omnipotent Power within ourselves, and

remind it of its promises and keep it awake, and if we do this in the proper form and with a pure and sincere heart, we shall receive that for which we ask, and find that when we seek, and the doors of the Eternal that have been closed before us will be opened, and what was hidden before our sight will come to light. The next point is Faith: not a mere belief in something that may or may not be true, but a faith that is based upon knowledge, an unwavering confidence, a faith that may move mountains and throw them into the ocean, and to which everything is possible, as Christ has Himself testified. The third point is imagination. If this power is properly kindled in our soul, we will have no difficulty to make it harmonize with our faith. A person who is sunk into deep thought, and, so to say, drowned in his own soul, is like one who has lost his senses, and the world looks upon him as a fool. But in the consciousness of the Supreme he is wise, and he is, so to say, the confidential friend of God, knowing a great deal more of God's mysteries than all those that receive their superficial learning through the avenues of the senses; because he can reach God through his soul, Christ through faith, and attract the Holy Ghost through an exalted imagination. In this way we may grow to be like the Apostles, and to fear neither death nor prison, neither suffering nor torture, neither fatigue nor hunger, nor anything else."

The preceding very important passage illustrates the profound thought of Paracelsus. The nature of mystic development is very clearly outlined. The relation is evident between the sentence about a person "drowned in his own soul," and the end of Rule 16, First series, in *Light on the Path*: "And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." The closing chapter in *Through the Gates of Gold* is devoted particularly to this subject, as may be seen in the words concerning the man who has once really won the victory: "Those burning sensations which seemed to him to be the only proofs of his existence are his no longer. How, then, can he know that he lives? He knows it only by argument. And in time he does not care to argue about it. For him there is then peace; and he will find in that peace the power he has coveted. Then he will know what is that faith which can remove mountains."

The wide wanderings of most occult students are a significant fact. Pythagoras journeyed to Egypt and to India. Apollonius also went thither, and spent nearly all his life in journeying over the world. Nearly all well-known students of Occultism of to-day have traveled extensively. Madam Blavatsky, for instance, has made repeated visits to nearly all quarters of the earth, and has had many strange adventures. Paracelsus was also a great traveler: he journeyed far in the East and was taken prisoner by the Tartars. It is said that he even went as far as India, and it is not unlikely that he

may have visited the Masters in Thibet. Of the reason for his roamings he said: "He who wants to study the book of Nature must wander with his feet over its leaves. Books are studied by looking at the letters which they contain; Nature is studied by examining the contents of her treasure-vaults in every country. Every part of the world represents a page in the book of Nature, and all the pages together form the book that contains her great revelations." This is an application of the injunction, "Learn from sensation and observe it."

A deep scientific perception is manifest in the works of Paracelsus, and he evidently saw far into the future. Dr. Hartmann points out that his doctrine bears a great resemblance to that of Darwin and Haeckel. The quality of mind which we call modern, but which may better be termed universal, since it is evident in the words of the greatest men of all ages, was inherent in Paracelsus. The following prophetic passage from his "Occult Philosophy" is a witness to his thoroughly enlightened spirit: "True science can accomplish a great deal; the Eternal Wisdom of the existence of all things is without a time, without a beginning, and without an end. Things that are considered now to be impossible, will be accomplished; that which is unexpected will in future prove to be true, and that which is looked upon as superstition in one century, will be the basis for the approved science of the next."

This is now being found true by modern science concerning the teachings of Paracelsus. For instance, it is acknowledged that the germ theory of disease, generally supposed to be one of the original discoveries of recent medical investigators, was promulgated by Paracelsus himself, while Jæger, the eminent German scientist, finds his own discoveries agreeing with the theories of Paracelsus, and he pronounces certain medical proceedings recommended by the latter, which have been held to be based upon the crudest superstitions, to be really in accordance with the highest scientific teachings concerning molecular action. S. B.

The Bhagavad-Gita.

If the title of this sacred Hindu poem were paraphrased, it would read:

The Holy Song of God Himself, who, at the beginning of Kali-Yuga or the dark age, descended upon earth to aid and instruct Man.

Gita means song, and Bhagavad is one of the names of Krishna. Krishna was a Avatar. According to the views of the Brahmins, we are now in Kali-Yuga, which began about the time of Krishna's appearance. He is said to have descended in order to start among men those moral and philosophical ideas which were necessary to be known during the revolution

of the Age, at the end of which—after a brief period of darkness—a better Age will begin.

The composition of this poem is attributed to Vyasa, and as he is also said to have given the Vedas to men, a discussion about dates would not be profitable and can well stand over until some other occasion.

The Bhagavad-Gita is a portion of the Mahabharata, the great epic of India. The Mahabharata is so called because it contains the general history of the house of Bharat, and the prefix *Maha* signifies *great*. Its more definite object, however, is to give an account of the wars of the Kooroos and Pandoos, two great branches of the family. And that portion included in our poem is the sublime philosophical and metaphysical dialogue held by Krishna with Arjuna, on the eve of a battle between the two aspirants for dominion.

The scene of the battle is laid on the plain called "Kuru-Kshetra," a strip of land near Delhi, between the Indus, the Ganges and the Himalayan mountains. Many European translators and commentators, being ignorant of the psychological system of the Hindus—which really unlies every word of this poem—have regarded this plain and the battle as just those two things and no more; some have gone so far as to give the commercial products of the country at the supposed period, so that readers might be able, forsooth, in that way to know the motives that prompted the two princes to enter into a bloody internicine conflict. No doubt such a conflict did take place, for man is continually imitating the higher spiritual planes; and a great sage could easily adopt a human event in order to erect a noble philosophical system upon such an allegorical foundation. In one aspect history gives us merely the small or great occurrences of man's progress, but in another, any one great historical epoch will give us a picture of the evolution in man, in the mass, of any corresponding faculty of the Individual Soul. So we see, here and there, western minds wondering why such a highly tuned metaphysical discussion should be "disfigured by a warfare of savages." Such is the materializing influence of western culture that it is hardly able to admit any higher meaning in a portion of the poem which confessedly it has not yet come to fully understand.

Before the Upanishads can be properly rendered, the Indian psychological system must be understood; and even when its existence is admitted, the English speaking person will meet the great difficulty arising from an absence of words in that language which correspond to the ideas so frequently found in the Sanscrit. Thus we have to wait until a new set of words have been born to express the new ideas not yet existing in the civilization of the West.

The location of the plain on which this battle was fought, is important as well as are also the very rivers and mountains by which it is bounded.

And equally as needful to be understood, or at least guessed at, are the names of the respective princes. The very place in the Mahabharata in which this episode is inserted has a deep significance, and we cannot afford to ignore anything whatever that is connected with the events. If we merely imagine that Vyasa or Krishna took the Sacred Plain of Kuru-Kshetra and the great battle, as simply accessories to his discourse, which we can easily discard, the whole force of the dialogue will be lost.

Although the Bhagavad-Gita is a small work, there have been written upon it, among the Hindus, more commentaries than those upon the Revelation of St. John among the Christians.

I do not intend to go into those commentaries because on the one hand I am not a Sanscrit scholar, and on the other it would not tend to great profit. Many of them are fanciful; some unwarrantable, and those that are of value can be consulted by any one anxious to pursue that line of inquiry. What I propose here to myself and to all who may read these papers is, to study the Bhagavad-Gita by the light of that spiritual lamp—be it small or great—which the Supreme Soul will feed and increase within us if we attend to its behests and diligently inquire after it. Such at least is the promise by Krishna in the Bhagavad-Gita—the song Celestial.

WILLIAM BREHON.

(*To be continued.*)

ON THE SOUL OF MAN.

JACOB BOEHME'S REPLY TO THE SIXTEENTH QUESTION PROPOUNDED TO HIM BY DR. BALTHASAR WALTER, IN A. D. 1620.

TO THE SIXTEENTH QUESTION:

How is the soul kept in union, both in the Adamicall and Regenerate Body?

1. We have mentioned before, that there are three principles which are all three in the soul, already beforehand, and are in one another as one thing! and you must understand that the strife in the soul beginneth before in the seed, while it lyeth hidden in both sexes; when also the *Turba* stirreth up itself before, in that it driveth the essence of the seed to a false desire and imagination.

2. Although the spirit tameth the body, yet at the same time it imagineth, and that the *Turba* causeth in the seed, and no man can well deny but that many times this imagination is offensive to him, and where there is a right spirit it wisheth it anathematised. And you must know that the spirit of the soul sticketh thus in a miserable strait, and cannot be loosed until the *Turba* taketh the body.

3. Now there is never any union between the outward and the Regenerate man; the outward man would always devour the Regenerate man for they are in one another, but each hath its own Principle so that the outward cannot overmaster the inward, if the spirit do but continue in strife.

4. They may very well depend on one another, for all three set forth God's works of wonder, if they continue in due order each keeping its own Principle.

5. For the soul hath the government of the fire, and it is the cause of the life of all three; and the spirit hath the government of the Light, in which the noble heavenly Image consisteth with the Divine Body; and the outward spirit hath the government of the earthly life, this should seek and manifest the wonders, and the Inward spirit should give it understanding to do that, and the soul should manifest the abyss (viz., the Highest Secret) to the outward spirit.

6. The soul is the Pearl, and the spirit of the soul is the finder of the Pearl, and the earthly spirit is the seeker, the earthly body is the mystery wherein the secret of greatest abstruseness is couched; for the Diety hath manifested itself in the earthliness, viz: in a comprehensible essence; and therefore now three seekers belong thereto.

7. But you must not suppose that we are an enemy to the outward life, for it is most practicable to us, as to the wonders of God; there is nothing more profitable to the whole man than to stand still in his three-fold life, and not go back at all with the outward into the inward, but with the inward into the outward.

8. For the outward is a beast, and belongeth not to the inward, but its wonders which it hath brought forth out of the inward, and which it hath displayed in the comprehensible essence, they belong in their figure (not in their essence) to the inward: the inward spirit must receive these (which are God's works of wonder), for they shall be the joy of it forever.

9. And thus we say that the soul may be kept very well in the New Man, if the spirit of its Tincture do but hinder its longing and imagination; and although the outward spirit be Bestial, yet the inward understanding (spirit) is able to keep in and time the outward, for it is Lord over it. But he that suffereth the Bestial spirit to be Lord, he is a beast, and hath also a bestial image in the inward figure, in the Tincture.

10. And he that letteth the fire spirit, *viz.*: the *Turba*, be Lord, he is an essential devil in the inward image; therefore here it is necessary, that the outward spirit pour water into the fire, that it may hold that strong spirit captive, and that seeing it will not be God's image, it may remain a beast in the inward image.

11. Now if we consider ourselves in the union, the outward spirit is very profitable to us, for many souls would perish if the bestial spirit were not present; for it beholdeth the fire spirit captive, and setteth before the fire

spirit earthly bestial labor and joy, wherein it may busy itself until it be able by the Wonders in the imagination, to discover somewhat of its noble image that it may seek itself again.

12. My beloved children, who are born in God, I tell it you : it was not for nothing that God breathed the outward spirit (*viz.*: the outward Life) into Adam's nostrils. for great danger did attend this Image.

13. God knew how it went with Lucifer, and also what the great Eternal Magic could do ; yet Adam might have been a devil, but the outward glass hindered that, for where water is, it quencheth the fire.

14. Also many a soul by its wickedness would become a devil in a moment, if the outward life did not hinder it, so that the soul cannot wholly inflame itself.

15. How many are there that are so full of poison and evil, that they do murder and commit villany ; but this their fire hath water, or else they were past remedy. As ye see in gall which is a fiery poison, but it is mingled with water, and so the violence of the fire is allayed.

16. Thus it is also with the inward essence ; the spirit of this world hath wound itself into the abyss of the soul, and in its source hath killing water, wherewith it often bedeweth the soul when it would spit fire.

17. Moreover the outward spirit could not have life without this fire, seeing it hath fire in all creatures, but this fire is only the wrath of the inward fire.

18. The inward fire consumeth earth and stones, also the body and blood, yea, even the noble Image, if it be inflamed in the will ; but then the water is a medicine for it, which pulleth down its aspiring force whereby it laboreth to get above the meekness of God as Lucifer did.

TEA TABLE TALK.

In view of its continuous interest in minor occult subjects, the Tea Table has become within the past few months an energic centre of thought in this respect. Many experiences, queries and speculations flow into its circle, and I propose to give out from time to time such as may be useful in clearing up the doubts of others. Standing in this little vortex of contemporaneous thought I have noted and verified the discovery that there is a tide in ideas. What one asks, others are soon asking ; when I sum up the total of the month's fractional tendencies in my department, I find the same idea prevalent in the outside world of literature, of gossip, and of action. The following incidents are valuable as illustrative of the fact that the general public is beginning to explain its hitherto inexplicable experiences by the clues of Theosophy, and that the movement steadily gains ground with the thinking portion of the community.

1. A gentleman who for many years has investigated Spiritistic phenomena under some of its most remarkable aspects, tells this incident. "Living in Boston, I have for several years had occasion to make frequent visits to New York. In each city I had a friend of strong mediumistic powers, which were never exercised except in private, and for the gratification of their friends. They both frequently favored me with sittings and while in a state of trance were both separately possessed by an old friend of mine who had been dead for some time and whom neither had ever known. He would sit and converse with me, using their bodies as naturally as if they were his own. In New York, my friend would in that state (*i. e.*, in the medium's body,) go out with me and lunch at a restaurant, talking and joking quite as he used to when alive, and in a manner wholly different from that of the medium, eating also a very hearty meal, although the medium was an exceptionally abstemious man. After spending two or three hours together, we would return to the house of the medium, who would come to himself, oblivious of where he had been, unaware that he had eaten anything, and simply feeling as if he had been in a deep sleep. But I also held interviews with my deceased friend in Boston through the medium there, and the strangest fact about the whole thing was, that whenever in New York I endeavored to remind him of anything that had happened in the course of a Boston interview, he remembered nothing whatever of the occurrence, or even that he had ever had any communication with me in Boston. Similarly, in talking with him in Boston, whenever our New York intercourse was alluded to, he would be equally ignorant concerning that. Otherwise his identity seemed undoubted, for in both cases he manifested all the personal traits by which I had known him in life, and minute reminiscences of our old intercourse were recalled which could not have been known to either of my mediumistic friends. But the fact that neither the New York nor the Boston manifestations of him knew anything at all about each other, so to speak, finally led me to suspect that what I was communicating with was not the true personality of my friend, but what Theosophy teaches to be the "false ego," or the Kama Loca residuum of his earthly experiences, incapable of accumulating or imparting further knowledge, and temporarily galvanized into life, while the higher principles were turned away from earth life towards the Devachanic state."

In regard to the above the idea further suggests itself to me that the mediums may have gotten into the astral current of the departed personality, to which the thought of his friend might at first (even unconsciously) direct them. In the Life of Madame Blavatsky, we find her sister telling us how it was at times the custom of that lady to receive communications of more than ordinary power, by putting herself en rapport with the currents of strong personalities still existing after death in the Astral Light. This was before

Madame Blavatsky had forever abandoned all mediumistic exercises. A medium thoroughly absorbed in a strong astral current, such as follows in the wake of departed personalities, and whose subsidence is in inverse ratio with their activity when in life, could readily accompany his magnetizer anywhere, and continue to act in accordance with its influence.

2. Another correspondent says: "Some years ago I met with an experience which goes to prove the fact stated in Esoteric Buddhism, page 167, that 'an abnormal death will lead to abnormal consequences.' A brother of mine was killed in our war of 1861. We knew nothing whatever about it, beyond the fact that he was killed on a certain day. About eight years after, I was conversing with a spiritualistic medium when (speaking after the manner of spiritualists) my brother 'controlled' her; I asked if he would give me any particulars concerning his death and he answered; 'Now what I am going to tell you will impress you very strangely, but I am not dead at all.' Very much startled I inquired what he meant, but as usual in those 'manifestations' no answer was given. He was gone; I never heard from him again. Afterward I often questioned what it meant, and now in the Wisdom-Religion, I find the answer."

In connection with this incident it is to be remembered that we are told that the victims of sudden death, bound for their due life period within the earth sphere, are frequently unaware that they are "dead."

3. Still another person says: "Living much among the Welsh I have been regaled from childhood with astonishing ghost stories, which I regarded as absurd superstitions. Theosophy and the Astral Light explain them. One such story staggered my incredulity at the time, for two of my sisters were the witnesses. When living in Cincinnati they saw one night the figure of an aged man in old-fashioned clothes, knee breeches and buckles—their description of him agreeing precisely. On inquiry we found that a carpenter answering to their description had lived in that house years before and had been suddenly killed by a fall from the scaffolding of a church near by.

"Still another sister is remarkably sensitive to odic currents. Though not an invalid, she is very nervous, 'notional'—and has an abnormally heightened sense of smell. Until I studied Theosophy I could never understand her notions. One night when in a small western town where she had only been a short time, she had a strange nervous spell. She was not ill, nor had she any trouble on her mind, yet she sobbed and moaned, declaring repeatedly, with great emphasis that she *knew* some one in the town was in terrible trouble. In the morning we learned that a girl whose very existence was unknown to her, had committed suicide under particularly harrowing circumstances."

Apropos of the life period, I believe that 100 years is the period assigned to each life time in our cycle. According to Indian astrology, this

100 year period is distributed in a certain proportion between the reign of the 9 Grihas (or astrological planets). Saturn's reign extends over about seven and one-half years of our life time and these form its most miserable part. They might come at any stage of our life, or even when we were in the womb, according to the "house" in which, and the "ascendant star" under which we were born. It is said that these trials press less hard upon us if during their continuance we are charitable and unselfish. Saturn is said to be thereby pacified. If a person dies at the age of 60, astrologers regard the remaining 40 years (or rather their due Karmic results) as having been included in the nine months passed in the womb. When a child dies, say at the age of two years, 98 years are considered to have been included, as to results, in the period of gestation. Stories are told to illustrate the way in which the blackest period asserts its Saturnian influence upon us, and while astrologers attribute this period to fatality, the occultist either considers it a Dweller of the Threshold or a series of trials for testing the higher nature and enabling us to utilize apparent calamities as a means of doing good to ourselves and to others. An astrologer once told a king that he could undergo this black period in condensed form, within 7½ months, or 7½ days in a particular way, or even 7½ gharis. (One ghari equals 24 minutes.) In the latter case he would have to plunge himself for three hours in the gutters running in the palace garden. The monarch, in sceptical anger, ordered the astrologer imprisoned. But he had thought within his heart that if the astrologer had spoken truly, he had rather undergo those trials in the shortest period. The Law took him at his unspoken word. The hour came, although he forgot it. He was looking at the distant horizon before his palace when he saw a great cloud of dust arise and heard amid an uproar, cries that a neighboring Prince had invaded the country with a conquering army, putting all who resisted to the sword, and was marching on the capital to secure the King himself. The King forgot valor, prudence and the astrologer's word. He plunged into the sewers of his own garden for refuge, and held his breath in suffering for full three hours. At nightfall he got out and inquired of his own coachman, "Brother, what is the news?" The man replied to the seeming stranger that the only news was the mysterious disappearance of the King. Then only did the monarch recall the prediction of his astrologer, and hastening to the palace, had him released.

We find here the awesome fact well set forth that the Law takes no heed of motives, ignorance or situations, and that thought is action on its own plane, a motor which sets all the great forces in motion. Nor do we know what unseen tendencies in ourselves may sprout up in sudden circumstances. We should treat our idle thoughts as the farmers do Canada thistles—there's a five-dollar fine for every one allowed to go to seed! JULIUS.

The altar on which the sacrifice is offered is Man, O, Gautáma; its fuel is speech itself, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear.—*Chandogya-Upanishad.*

OM.